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convictions. He had much of the martyr spirit, and would have gone to the stake calmly. His timidity was psychical rather than physical. He shrank from torment of the mind rather than of the body. Erasmus represents physical fear conjoined with a love of throwing stones; Melancthon represents a fair degree of indifference to bodily comfort and pleasure conjoined with a love of peace which sometimes became almost a crime.

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QUELLEN UND DARSTELLUNGEN ZUR GESCHICHTE NIEDERSACHSENS.

Band III: *Antonius Corvinus' Leben und Schriften*. Von PAUL TSCHACKERT. Leipzig: Hahn, 1900. Pp. viii + 237. M. 4.50.

ANTONIUS CORVINUS, Latinized from Rabe, was born 1501 in a little village in Westphalia. He became a novice in the Cistercian monastery of Loccum when eighteen years old, and was soon afterward sent to Leipzig to study at the university. After a short stay in Leipzig he was sent to the monastery of Riddagshausen, near Braunschweig, from which he was expelled in 1523 because of his Lutheran heresy. He was at the same time an accomplished Humanist and an ardent admirer of Erasmus, with whose writings he was perfectly familiar. He seems to have spent very little time in residence at a university, but to have acquired his really excellent education by private study while serving as pastor. After a brief service in Goslar he accepted a call, in 1528, to a pastorate in Hesse. He spent the next thirteen years in reforming and organizing the church in Hesse, Lippe, Braunschweig, and Hildesheim. He had a voice in nearly all the gatherings of Protestant leaders and exerted great influence in their councils. In 1542 he entered the service of the duchess Elizabeth, then regent of Kalenberg-Göttingen, and was the leading spirit in establishing the Reformation in those lands. In 1545 Erich II., son of Elizabeth, attained his majority and assumed the government. He had been so rigidly brought up in the Protestant faith that he had conceived a dislike for it, and so soon deserted to Catholicism and joined Charles V. He endeavored to restore Catholicism in his lands and undid much of the work of Corvinus. Corvinus himself he seized and kept in prison for three years. The hard prison life was too much for Corvinus. His health utterly broke down, and he died in 1553, soon after having been set free.

Corvinus was a very fruitful writer. He produced many works of a devotional and religious instructive character. He excelled as a pastor and devoted himself to the work of organizing, governing, teaching, and preaching with rare fidelity and ability. Although the field of his activity was somewhat limited, his work was important and effective. He was an interesting and attractive personality, and has the distinction of having been one of the most worthy Protestant martyrs.

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DIE REFORMATORISCHEN BEWEGUNGEN WÄHREND DES 16. JAHRHUNDERTS IN DER REICHSTADT AACHEN. VON HERMANN F. MACCO. Leipzig: Fleischer, 1900. Pp. 81; 4 illustrations. M. 2.

AACHEN has a small place in the general history of the Reformation. Its preëminence is of another age and kind. We think of it as the imperial city where Charlemagne preferred to reside and has his tomb, and where thirty-seven German kings received their crowns. This brochure takes us aside from the busy centers of more prominent reformatory activity and gives us a clear insight into one of the local struggles of the period. It opens with the Diet of Worms, 1521, and closes with the imperial ban, 1598, which abolished Protestantism in the city. Albrecht Münzer, the Protestant preacher (whether Lutheran or Anabaptist is not known), was executed in its market-place in 1534, and the next year three others were put to death for their Protestant views. Weavers and other Calvinists kept coming from the Lowlands. Lutherans also propagated their views. Adam von Zewel, elected mayor three times between 1552 and 1559, was a Protestant. In 1559 the party was strong enough to make an appeal to the diet for the use of St. Foillan's Church, which was not granted. But in 1561 the Catholics were again in power and prescribed to those not receiving the *viaticum* from a priest the burial given to asses—*sepultura asini*. A change again took place, and in 1573 an edition of Luther's Bible was printed in Aachen. In 1578 entire congregations of Maestricht settled there. The proximity to Holland made it an easy place of refuge from Spanish mercilessness. Maximilian winked at the changes. Not so Rudolph II. The Catholic princes had kept their eye on Aachen, and Rudolph sent his imperial troops, and all toleration was at an end. The weavers and the workers in copper abandoned their adopted home. The story is clearly told. The author pronounces the emperor's action a violation of the Augsburg stipulation of 1555